

BIBLE SOCIETY  
RECORD

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AUG 08



THE LEAVES OF THE TREE WERE FOR  
THE HEALING OF THE NATIONS



# First Page of the Chamorro Scriptures

## Y YBANGELIO SEGÚN SAN MATEO.

### CAPITULO 1.

**L**EBLON y rasan Jesucristo lajin David, lajin Abraham.

2 Si Abraham jalilis si Ysaac; ya si Ysaac jalilis si Jacob; ya si Jacob jalilis si Judas yan y mañeluña.

3 Ya si Judas jalilis, gui as Tamar, si Fares yan si Sara; ya si Fares jalilis si Esrom; ya si Esrom jalilis si Aram;

4 Ya si Aram jalilis si Aminadab; ya si Aminadab jalilis si Naason; ya si Naason jalilis si Salmon;

5 Ya si Salmon jalilis, gui as Rahab, si Boos; ya si Boos jalilis, gui as Rut, si Obed; ya si Obed jalilis si Isai;

6 Ya si Isai jalilis si ray David; ya si ray David jalilis si Salomon ni guinin gñiya nii ampmam palaoan Urias;

7 Ya si Salomon jalilis si Roboam; ya si Roboam jalilis si Abias; ya si Abias jalilis si Asa;

8 Ya si Asa jalilis si Josafat; ya si Josafat jalilis si Joram; ya si Joram jalilis si Osiás;

9 Ya si Osiás jalilis si Joatam; ya si Joatam jalilis si Acas; ya si Acas jalilis si Esequias;

10 Ya si Esequias jalilis si Manases; si Manases jalilis si Amon; ya si Amon jalilis si Josias;

11 Ya si Josias jalilis si Joaquim; si Joaquim jalilis si Jeconias, yan y mañeluña anae manmacone guiya Babilonia.

12 Ya mapas y manmacone guiya Babilonia, si Jeconias jalilis si Salatiel; si Salatiel jalilis si Sorobabel;

13 Ya si Sorobabel jalilis si Abiud; si Abiud jalilis si Eliaquim; si Eliaquim jalilis si Asor;

14 Si Asor jalilis si Sadog; si Sadog jalilis si Achim; si Achim si Eliud;

15 Si Eliud jalilis si Eleasar; si Eleasar jalilis si Matan; si Matan jalilis si Jacob;

[Chamorro Script]

16 Si Jacob jalilis si José, asaguan Maria, na finaño si Jesus na mafanaan si Cristo.

17 Enao mina todo y generasion desde as Abraham asta as David, catotse sija na generasion; ya desde as David asta manmacone guiya Babilonia, catotse na generasion; ya desde qui manmacone guiya Babilonia asta as Cristo, catotse na generasion.

18 ¶ Y mafañagon Jesucristo taegñine: Y nanaña as Maria, nobian José, antes de ujadaña, gñiya esta masoda mapotgue pot y Espiritu Santo.

19 Ya si José asaguaña, sa mauleg na taotao, ti malago pinelo gñe gui nina-mamajlao, lao malagoña upinelo gñe gui secreto.

20 Ya anae jajajaso este, mato para gñiya y angjet Señor, anae jagñife gui minaegoña, na ilegña: José, lajin David, chamo mafaño na unresibe si Maria asaguamo, sa y gaegue guiya gñiya y linilis Espiritu Santo.

21 Ya ufañago un laje ya ufanaan si Jesus; sa gñiya unafanlibre y taotaoña nu y isañija.

22 Todo sija masusede para umacumple y esta jasangán y Señor pot y profeta, ni ilegña:

23 Estagñe, un vitgen na umapotgue, ya ufañago un laje ya ufanaan si Emanuel, na comoqueilegña na si Yuus gaegue guiya jita.

24 Anae magmata si José gui minae-goña, jafatinas taegñije y tinago y angjet, ya jaresibe y asaguaña.

25 Ya ti matungo asta qui mafaño ni lajiña finenana; ya nae y naañña si Jesus.

### CAPITULO 2.

**Y**A mafañago si Jesus guiya Betlehem Judea gui jaanin ray Herodes, estagñe y manfaye na manmato guinin y sancatan para Jerusalem,

2 Ylegñija: mangue y ray Judios, ni mafañago? Sa y estreyaña inlie gui



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## Chamorro Scriptures for the Island of Guam

**T**HE Island of Guam is the largest island of the Ladrone Archipelago. It was



GUAM SENORITAS

one of the islands ceded by Spain to the United States ten years ago. It is a convenient harbor, and is used as a United States naval station.

There are in the neighborhood of 10,000 people living upon this island, descendants of the aboriginal Chamorro and of Tagals and Spaniards from the Philippine Islands.

More than two-thirds of the entire population is resident in Agaña, the capital. Chamorro is the native language; Spanish is spoken, and the use of English is increasing. The Protestant missionary work on the island is under the care of the American Board of Commissioners for Foreign Missions.

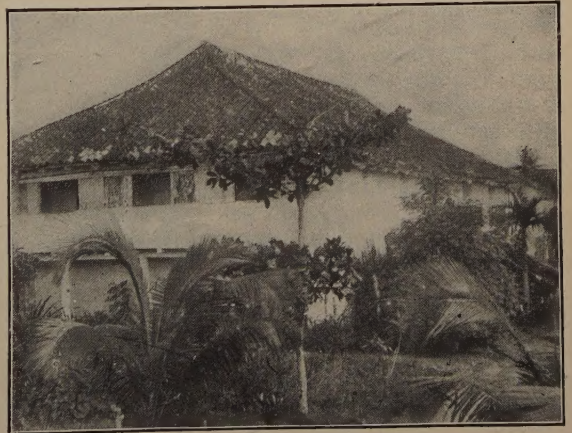
In response to the request of the Rev. Francis M. Price, one of the missionaries of the American Board, the American Bible Society has just completed an edition of his translation of the Gospels and Acts of the Apostles, and the Psalms, into the language of these people. An edition of these books has been bound up together with the English translation of the same portions. Those who are acquainted with the old original dialect of the island, and those who are learning the English, can both be ministered to by this new addition to our list of missionary volumes.

The translations were made from the Westcott-Hort Greek Testament. The printing has been going forward at the Bible House during the presence of Mr. Price in the United States, and the proofs have been carefully revised by him, so that we have every reason to believe that this new edition of the Scriptures is very satisfactory.

A word or two as to the method of translation from one of Mr. Price's letters will no doubt be interesting.

Mr. Price writes: "I have kept up my Greek ever since I left college, and in recent years I have read in the Greek Testament almost every day when at home. When I went to the islands in 1894, knowing that I would probably translate the Old Testament into the Ruk language, I secured Dr. Harper's instruction books in Hebrew and went over the entire course after reaching my field, which required about two years' time. This gave me a working knowledge of the Hebrew.

"As to how I made the translation: In China it was customary for the translator to dictate to a Chinese teacher, who did the writing. When I prepared a catechism on the Life of Christ in the Chinese I was unable to speak on account of throat trouble, and so



ONE OF THE BETTER HOUSES, GUAM

I wrote my translations in Romanized form, which Mrs. Price pronounced to the teacher





ON THE CHURCH STEPS

while he wrote it down in Chinese. I think in China it was the usual custom to make much use of the native teacher in making translations.

"In Ruk I revised Genesis and Exodus, translated Leviticus, Ruth, Esther, and nearly all the Psalms, all of which were published by you seven years ago, and began a revision of the New Testament. In Ruk it was very difficult to get help from natives. One had to do nearly all the work oneself.

"In Guam I found the conditions much more favorable. Some of our Protestant people were very well educated in their own language. As to my own knowledge of their language, I think I spoke the language fairly well. I acquire languages perhaps a little more readily than some others. The best teacher I had in Guam was accustomed to say to me, 'You know more about the Chamorro language than I do,' which was true and not true. It was not true that I knew more of the peculiar forms of expression in which all languages abound, and with which all natives are very familiar; but it is true that I had a larger

vocabulary than he had, and a profounder knowledge of the grammar and structure of the language.

"In making my translations at first, I had the teacher translate from the Spanish into the Chamorro as I wrote it down; but finding this very slow and burdensome, and having received into my training school several pupils who were mature and who understood Spanish, I had them write out independent translations, and taking these I compiled from them a translation to suit my own ideas of the language. By this means I got their forms of expression and was able to secure a correct translation

of the Greek text. Later I took the very best translators that I had and gave them special portions of the Scriptures to translate, and taking these I revised them, comparing them with the Greek, and had copies made of them on the typewriter. I am now going over these copies, comparing them carefully with the Greek text and putting them in the best shape possible. As there are Catholic priests, both Spanish and native, in Guam,

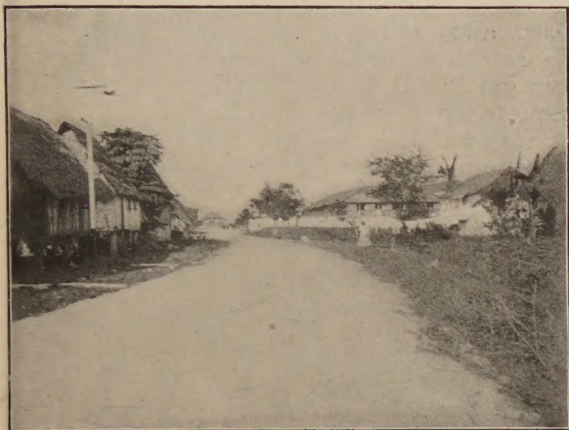


REV. FRANCIS M. PRICE AND CHAMORRO ISLANDERS,  
Who Aided in the Translation of the Chamorro Scriptures



who will do all they can to destroy the influence of the portions of Scripture that we shall publish, I am especially desirous that this translation may be as perfect as possible."

We take pleasure in accompanying this sketch with some illustrations of the scenery and the people of Guam, and the missionary work going forward there.



STREET IN AGAÑA, GUAM



VILLAGE ON SHORE, GUAM

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## A Message from European Turkey

**T**HE following letter will be found to be full of encouragement and good cheer:

PHILIPPOLIS, BULGARIA.

The thirty-seventh annual meeting of the European Turkey Mission, in session at Philippopolis, greets you and the other officers of the American Bible Society in the name of our Lord, whose Word you aid us so substantially to circulate in our several fields.

We are happy to report that there seems to be a real hunger for the Bible throughout our mission at present. The Scriptures, either in whole or in part, have been sold in this mission during the year 1907 in not less than twenty-one languages, and in larger numbers than ever before.

Salonica station has sold 1,304 copies for 4,496 piasters. Philippopolis station has sold 5,168 copies for 10,002.50 piasters, being more than twice as many copies as in either 1905 or 1906. Samokov station has sold 728 copies, being about three times as many as are usually sold.

The edition of 10,000 Bulgarian New Testaments issued last year was sold out from Constantinople in five months, and it is believed that the supply still on hand in the various depositories will be exhausted before a new edition can be completed, while we have been entirely out of small Bibles for a year and a half.

The best of it is that we believe these Scriptures are bought to be read, and not

to be used as parlor ornaments. They are purchased by orthodox priests, government officials, and officers in the army, as well as by people in the common walks of life; and we have the promise that God's Word shall not return to him void, but shall accomplish that whereunto it is sent. Indeed, we know many instances in which its entrance has brought both light and life.

There is one poor woman in Samokov who comes often to our house to buy the New Testament and Psalms. She is an orthodox whom a drunken husband had brought to despair. An old man—the first Protestant in Samokov, and a relative of hers—advised her to buy a Bible and read it. So she came to my husband and begged him to give her a Psalter on credit, promising to bring the money as soon as she could manage to save it. He did so, and several months later she returned with the money—less than ten cents—which she had saved in pieces worth two-fifths of one cent, in her hand. In the other hand she brought a like amount to get another Psalter for a neighbor, who, she said, was also crushed by sorrow. "It is a cure for sorrow," she declared. "It has cured me and it will cure her." I gave her the Psalms and New Testament bound together, but considerably shelf-worn, for the price of the Psalter alone, and she went away delighted. Since then she has come often to get Scriptures, and has taken all our



shelf-worn copies of the Psalter and New Testament. She either sells or gives them to her neighbors and friends, in whom she first creates an interest by telling them how the Bible has been a "cure" for her troubles.

One day she told me how she learned to read. She had gone to school only two months in her life, but during that time had learned the alphabet. She was obliged to painfully spell out each word, she said, and could not make sense of the verses. The letters danced before her eyes, and her head ached so hard that she was obliged to put her Psalms away in despair. But she could not give it up. Again and again she tried, and again and again the headache vanquished her. At last her great desire to read the promises for herself won the victory. To prove to me that she could read freely, she turned to the tenth chapter of John in the New Testament she had just bought and eagerly commenced to read it aloud. Presently I stopped her to ask what it all meant—the shepherd, the sheep, the door, the robber—whereupon she expounded the passage to me as correctly as a theologian could have done, and far more simply. She was for some time one of three leaders of a large class of women for Bible study, which they started on their own initiative and carried on with much enthusiasm, but which was finally forbidden by the priests. She tells me that there are many simple women in Samokov who find strength and consolation in the Bible—women not connected with our work in any way.

One of our colporteurs, a simple man, was in Sofia about six months ago, and was sent, as a practical joke, to sell a Bible to one of the officials in the railroad office there. He mistrusted that he was going on a fool's errand, but went nevertheless. The man smiled, but told him to leave the Bible and come the next day to get the money. More certain than ever that he was being hoaxed, he did as he was told. The next day, to his surprise, the official paid for the Bible, saying as he did so, "All these fellows want Bibles too." His companions laughed and pretended that they did not want any, but in the end he sold five or six Bibles in that office.

In addition to the Scriptures circulated through Bible depots and traveling colporteurs, they have also been introduced into prisons in several places. Dr. J. F. Clarke has succeeded in getting Bibles, tracts, and other religious books into the prisons and military hospitals of Sofia; while Mr. E. B. Haskell has done the same in Salonica in the Turkish prisons for both men and women located there. Some of the prisoners buy

Bibles for themselves, and others read those in the prison circulating library thus introduced by the missionaries. Upon being released, some come to the mission house to buy Bibles for themselves, while others who are sent into exile plead to be allowed to carry away those in the library, saying that those can be replaced more easily than they can get Bibles in Asia Minor or other more remote parts of the Turkish Empire. Thus it may be that they will carry the Word of Life to places where colporteurs cannot go.

Our new colporteur in Samokov was converted in prison. He was a teacher in Macedonia, and not interested in the truth until he was providentially thrown into prison in Turkey together with one of our preachers. The preacher had his Bible with him and improved the opportunity to preach the gospel to the teacher. The teacher was converted, and a year later joined the "Evangelicals," and was thereupon persecuted by his father and mother, and deprived of employment as a teacher. When his situation became desperate, he asked his relatives and friends to help him to start in business. They agreed to do so provided that he would renounce his Protestantism. He replied that as no man could buy the truth, neither could he sell it; that he must be faithful to the light he had and trust God for the future. Whereupon they refused to do anything to help him, and some months after he came into our employ as colporteur. He seems to be a man of real piety and of a simple trust in God.

One more incident of the influence of the Bible in a prison: In the Philippopolis field lives a man who for years was a robber and general evil-doer. Finally he committed murder and fled. He was found and arrested, but escaped from prison and hid in the woods. As he was an athlete and desperate, it was difficult to catch him. Once he saved himself from arrest by snatching up and carrying on his back a child whom he met, and at another time he carried two children at once, one under each arm, and thus escaped the bullets of his pursuers. After a time he gave himself up to the officers of the law, saying that he was tired of hiding. He was sent to prison for a long term, and while there someone gave him a Bible. Having nothing better to do, he read it. Within the past year he was released from prison, his sentence having been commuted because of good conduct. He is now leading a useful, respectable life, and bears warm testimony to the blessing the Bible has been to him in bringing about this transformation in his life.

May we not believe that these are only examples of many instances unknown to us in



which reading the Bible has brought light, and life, and peace to weary and troubled souls throughout these "Bible lands." Certainly the Bible is read in many places where the gospel cannot yet be preached; and even when its teachings are not fully received and followed, it cannot fail to have a strong influence on the lives of those who read it.

This mission therefore desires to express its heartfelt gratitude to your Society, which,

by its grants and the generous terms on which it furnishes us with Bibles, makes this large circulation of the Scriptures possible in this land, which but for the missionary effort would probably have no Bible. We sincerely hope that you will continue to aid us in the future as in the past, and that the day may soon come when the greatness of the harvest may abundantly justify both your and our faith.

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## A Tour in Western Guatemala

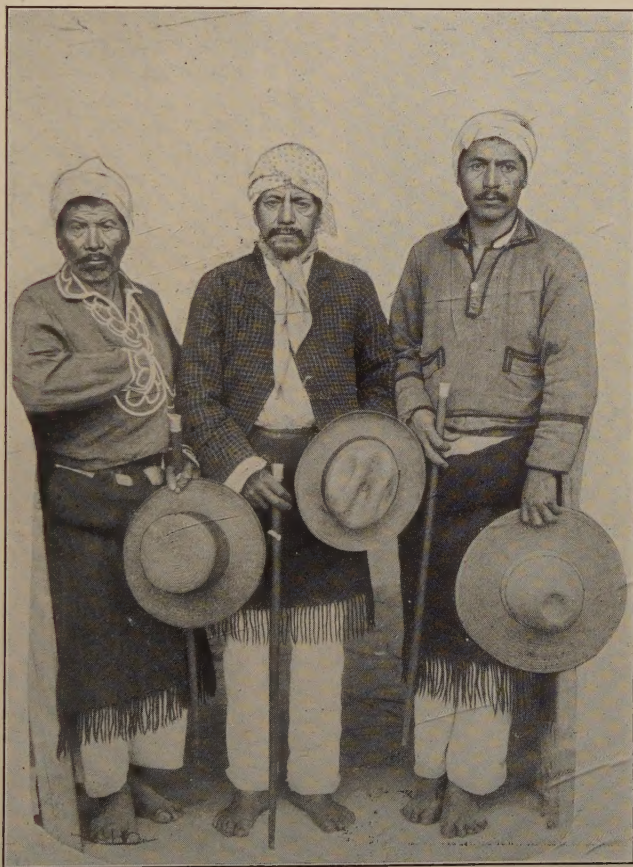
A Letter from Our New Agent, Rev. James Hayter

AS I promised in my last letter to give you an account of my trip to the western part of Guatemala, I now do so. In a letter it is impossible to say all that one could and would like to, but it will serve to give my first impressions of that part of my field.

We left home April 28th after some delay, as here one has to get up early, feed the horses, and saddle them too; and in our case unsaddle and re-saddle them, for our *mozo* overslept, and we were about to search for another when he came up; finally we left about 6.30 a.m. We had a trip of nearly four hundred miles ahead of us, so with saddle bags packed to the brim, rain protector well secured to the saddle, besides blanket and water bottle, and last but not least, myself, the Bible horse had a fair load.

We were twenty days in the saddle, and over roads that are not possible to describe. One hill took us two and one-half hours to climb, and then another more than an hour to descend. We slept well on the ground. I

say well, for the Lord seems to reward such effort in his service by giving his beloved sleep; and even the fleas, and bugs, and dogs cannot succeed in keeping one awake. Nature too did her best to make up for these inconveniences, for the beautiful pine forests and grand old oaks, with a thousand different orchids and flowers of all kinds, not to speak of roads of solid marble, bubbling hot springs, clear cool water, and peach trees loaded with fruit (unfortunately not ripe), all did their best to counteract the few annoyances of no bed, bad food, hot sun, miserable insects, and dangerous people. Then too it was like coming to an oasis when we got to the different mission stations, for without exception the missionaries were kindness itself both to me and to my horse, for we were wellcared for.



SOME GOVERNMENT OFFICIALS IN WESTERN GUATEMALA

The first day we arrived at Chimaltenango, expecting to meet the believers of the little native church, but they were all in the barracks as soldiers; so bright and early next morning we were off to Tecpam. Here is a large city,



but no work for God. Once there was, but the work not being followed up, has perished almost entirely. The Bible has been sold here also, and we will hope that soon the seed scattered may be watered and so bring



A PLAYER ON THE "MARIMBA," A POPULAR  
NATIVE INSTRUMENT

glory to God. At 5.30 a.m. we were in the saddle again, for we had thirty-three miles to make, and over difficult roads too.

As we traveled on we noted the change of population. We were getting into the Quiche district, and it is of these Quiche Indians that we want to speak. When within four leagues of our destination we met a company of horsemen, who demanded our passport, and we were about to obey as usual (for here you cannot travel without it), when we discovered that he who demanded it was no other than our host for the night—Brother Secord—who with his dear wife has been laboring among the Indians for the last eight years, and with magnificent results. He and about six saved Indians escorted us to their home in Santo Tomas, where they have a fine work, a medical mission, evangelistic work—the center for thousands of the Quiche tribe, the greater part of which is still waiting for workers.

To-day we saw many of them: Indians young and Indians old, some sober, but many

drunk; some carrying babies slung across their backs, and others with immense loads of from one to two hundredweight of wares, or blankets of pure wool woven by their own hands; others with onions or other vegetables—all going, going on. Where? we asked ourselves. Ah, where spiritually? Let the reader answer. They are most industrious and the backbone of the country. What would Guatemala do without the Indian? Yet they are being killed off. Not by the sword, nor famine, but liquor—"aguardiente," as it is called here, or, in plain English, "fire-water." It is a native product, or better, produced by the government, and is, I suppose, the chief source of its revenue; but it is surely killing off the people of this country.

Sunday we went to the plaza, and there must have been not less than three thousand Indians. As soon as business is over the saloons are full, and then the jails, streets, and roads resound with the yells of the drunken Indians. Formerly they had a high grade of civilization, and in the chief town, only nine miles away, and which we passed later, they had their college for young men. Even today the Bible of the Quiches can be seen in the museum at Guatemala City; but the poor Indian, bled to death by the Jesuits and now degraded by liquor, has become a poor spectacle. As descendants of the Mexican Toltecs formerly they ruled nearly the whole of Central America.

Many of their customs they retain. Their dress is the same, and the wizard is called in when one falls sick; who often either beats the patient to death or frightens him by telling him that a chicken is growing in his stomach, and that when he is full grown it will come out of his mouth. They still celebrate every October the old heathen snake dance, which consists of their carrying a huge live, venomous serpent with whips, whilst others go artistically dressed dancing before, to the strains of the native *marimba* or drum and fife. They believe that should they fail, Gucumatz, who is the legendary creator of the earth, would not send them a harvest. On the Sunday I was there I witnessed hundreds of them offering sacrifice of fruits, flowers, and incense to the idols on the steps of the Roman temple.

On every hill and under every green tree they follow the worship of Cain, which very largely has been taught by the Roman priests. They have idols representing the Eternal Father, the Son, and even the Holy Spirit. In Totonicapan they have a horrible, black, ugly looking idol that represents Christ. I never saw anything so repulsive and disgusting. As the Indians take them about the



street in processions, they dress as lions, tigers, deers, and monkeys; and as they dance before them skyrockets are repeatedly sent up.

These people are waiting for the gospel, and must be reached by the preached word largely, for they neither read nor write their dialect, Quiche. The government is making some effort for them to learn Spanish, and many of them already know it. At Santo Tomas and San Cristobal I preached in Spanish to large congregations. What has been done already principally by Mr. and Mrs. Secord is very encouraging and a good omen for the future.

I found too that the work of the American Bible Society has been well done, and very extensively. In 1902 Mr. Secord wrote: "In Quiche there are many interested ones, and among them are the most prominent persons of the town, such as the municipal officers of the place, who are interested in Bible study. In Chinique we found many Bibles (as in truth we do in all parts, owing to the activity of Mr. F. G. Penzotti and his colporteurs of the American Bible Society), but the priests had forbidden them to read them." This is true in all parts. The priests are the enemies of the Bible, and even the archbishop, visiting the lake district some time ago, gathered up the Bibles, and going out to the center of the lake, sunk them with a large stone. The opposition of priests and prelates to the Word of God is very great, because they do not love the truth, and it reproves their evil deeds.

Two days from Santo Tomas toward the Mexican frontier is, as far as I have seen, the cleanest and prettiest town in Guatemala, called Huehuetenango, and being evangelized by our good Brother Toms, his good wife, and helper, Mrs. Bell. They have only recently taken charge here, and already the mayor of the town and some twenty others are formed into a little church, and the whole department is stirred and ready for many workers. The Bible has found its way here too, and slowly but surely we believe is telling on the inhabitants. We preached twice here to large congregations in a place which was built for a distillery. In this same room is our Bible depository, and from here will go out in future not liquor, but Bibles and good literature. Our impression is that perhaps on the frontier there is much need yet for colporteurs.

After two full days in this pleasant place and company we left for San Marcos, two days more in the saddle, where our good Brother Cassell and wife, with Miss Buck, are laboring. It being Sunday next day we

had a good time with them. These also were kindness itself, and the day was a great time of joy and blessing. Here too we have a depository which reaches out to the frontier of Mexico, and around San Marcos and San Pedro, which almost joins, the Bible has been very fully distributed. In fact most of these different missions seem to have commenced after the visit of some colporteur of the American Bible Society.

On Monday we left for Quezaltenango, the field of the Presbyterian Mission and home of the Rev. Mr. and Mrs. McBath, and we were well received and hospitably taken care of. Here we could meet the dear brethren, and at night we had a good meeting, and we hope that we were able to encourage both pastor and people to go forward. Here too is a depository of Bibles and a native colporteur, employed by the mission, who sells our books as well as other good literature. It is the same at San Marcos and Huehuetenango.

The next day we went in force to San Cristobal, the center of the finest Indian fam-



INDIANS OF SAN SABASTIAN, HUEHUETENANGO

ilies, where we preached to about forty pure Indians, many of whom are already members of the little church formed there by Brother



Secord. One old chief, six feet high and already gray, we hope decided for Christ. Anyway, he went home and ordered his idols out of the house. Next morning at seven a. m. Brother Secord, Brother McBath, his wife and myself, with two members from Quezaltenango, joined with these faithful and humble children of God in celebrating the Lord's Supper. I shall not soon forget their real royal welcome and feast of good things, for were they not the royalty of the Indians and could claim that title as much as any European king or queen?

The volcano Santa Maria has covered this whole district for a hundred miles with white

sand, and the temples of Rome are destroyed. It looks very much as if they are finding it difficult to rebuild. Before it was by forced labor, but that day has gone. In another place the Indians themselves entered the church at night and took out the idols, and burnt them.

We believe we are on the eve of a great and blessed change in this republic. It will change the individual, the home, and then the entire nation. Its hope is in the gospel contained in the book we circulate, and the great need to-day in this land is workers, and that the church especially in the United States of America will hear her Lord's call, "Go ye into all the world."

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## Mrs. Russell Sage's Offer

**W**E have already begun to receive gratifying evidence of the interest and support of our auxiliary societies in the raising of the half million dollars necessary to secure Mrs. Sage's gift. One of the oldest societies, the Virginia Bible Society, now a part of our South Atlantic Agency, passed a resolution urging that a special effort be made to assist in raising this money, and the Agency Secretary, the Rev. M. B. Porter, will make good use of this indorsement.

The Sussex County Bible Society of New Jersey voted that it would contribute during the coming year \$500 to this fund.

The Orange County Bible Society of New York listened with great interest at its last annual meeting to a statement made by Dr. H. D. Nicoll, one of the Managers of the American Bible Society and took favorable action toward giving to the Society such portion of its funds as it could legally give for this purpose of assisting in the endowment requisite to meet Mrs. Russell Sage's offer.

Gratifying letters have been received from all parts of the country, showing the deep

and wide interest which this offer has already created.

A number of gentlemen prominent in their respective communities have offered to give their services in connection with the effort to raise this \$500,000. The Society has also determined to utilize the services of Rev. Walter S. Elliott, who was for some time in charge of the work in North China as superintendent of colporteurs. This year he was obliged to return to this country temporarily, expecting to go back in due time to his field. He has, however, been providentially detained here. Meanwhile he has continued his services to assist very usefully in Indianapolis in connection with the Northwestern Agency. Mr. Elliott will take up this new work immediately. The readers of the RECORD will remember his interesting notes on a visit into the regions of Mongolia and Manchuria which appeared in the June number.

The various important religious bodies meeting in the month of May have taken special action on this offer of Mrs. Russell Sage. This appears in the article next following.

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## General Conference and General Assemblies

**T**HE month of May has been an unusually busy one this year for the Secretaries of the Society. Early in the month Dr. Haven visited the General Conference of the Methodist Episcopal Church at Baltimore and presented the quadrennial report of the Bible Society to that body. A committee was appointed which took under advisement this report and further communications from other sources concerning the work of this Society,

and the report of this committee was in due time adopted by the General Conference.

Later in the month the General Assemblies and Synods of the Presbyterian and Reformed family of churches began their meetings. The first, popularly known as the Southern General Assembly, or more formally, the General Assembly of the Presbyterian Church of the United States, was held in Greensboro, N. C., beginning May 21st.



The same day the Northern Presbyterian Assembly (Presbyterian Church in the U. S. A.) held its annual session in Kansas City, Mo., continuing more than a week. On May 28-30 the General Synod of the Reformed Presbyterian Church ("Covenanter") met at Cincinnati, O., and the General Assembly of the United Presbyterian Church celebrated its fiftieth anniversary at Pittsburg, Pa., at the same time. A week later the General Synod of the Reformed Church in America (Dutch Reformed) convened in Asbury Park, N. J.

These five synods Dr. Fox, representing the American Bible Society, was able to reach by rapid traveling. He was heard first at the session of the Southern Assembly, the whole evening being given up to the presentation of the report of the permanent committee of the Assembly on the Bible cause. The Southern Presbyterian Churches take the lead of all other Presbyterian bodies in the establishment of such a "permanent committee," holding over from year to year and making an annual report. We publish the whole of this report, which includes (at the end) the formal action of the Assembly itself.

These assemblies and synods varied much in the number of their delegates, that at Kansas City reaching almost a thousand clerical and lay delegates, the others averaging two or three hundred usually, the Reformed Synod (at Cincinnati) being even smaller, but large or small there was no difference in the cordiality with which they received the reports and appeals made to them on behalf of the Society.

We append herewith the official actions of several of these bodies which have thus far been received. It will be seen that they not only indorse the Society but clearly recognize its proper relations to all the missionary enterprises of their churches, and several of them express their peculiar interest in the offer of Mrs. Russell Sage and the consequent attempt of the Society to raise the half million dollars during the current calendar year. Such indorsements and support are very gratefully received by the management of the Society. It will make easier the accomplishment of the great undertaking to which they have now set themselves.

#### **Action of the General Conference of the Methodist Episcopal Church**

The annual collection ordered by the Methodist Episcopal Church ought to receive fitting attention and recommendation. We especially commend the work of the Agents of the Society and its auxiliaries in the coun-

try districts, which are so largely neglected by all the Churches, and we earnestly recommend to all our conferences covering such territory that public anniversaries of the Society be held at conference sessions at least once during each quadrennial.

#### **Action Taken by the General Assembly of the Presbyterian Church (North) in the U. S. A.**

The Assembly calls the especial attention of all the churches under its jurisdiction to the American Bible Society, the agency by which our church, in common with many others, acts in securing the translation, publication, and distribution of the Holy Scriptures, both at home and abroad. The Society has always been the effective servant and fellow-helper of all our missionary agencies. The diverse populations of this country and the vast masses in non-Christian countries, accessible to the colporteur as never before, are so taxing its resources that an increased and certain revenue is imperatively needed.

The Assembly notes with pleasure the generous offer of Mrs. Russell Sage, of New York City, to give half a million dollars, provided the Society shall raise a like amount during this calendar year, the whole to be used as a perpetual endowment fund.

This Assembly repeats the urgent exhortation of previous Assemblies that all our churches make an annual offering for the Society; that standing committees be appointed in each Presbytery to co-operate with the officers of the Society in forwarding its work and meeting its necessities. It advises that the churches, without diminishing their regular annual gifts, shall lend a hand so far as possible to aid the Society in raising this money, and it commends to men, and especially to women of large wealth, the propriety of completing the endowment made possible by Mrs. Sage's offer. The Assembly urges the women of the Presbyterian Church to do their share in giving the Bible to their sisters in every land who so greatly need its blessed influence.

#### **Action of the General Assembly, Presbyterian Church (South) in the U. S. A.**

The Standing Committee on the Bible Cause reports to the General Assembly as follows:

"There have been placed in its hands the annual report of the Permanent Committee on the Bible Cause, and the ninety-second annual report of the Board of Managers of the American Bible Society. In the hands of this committee also has been placed the address of the Rev. Dr. John Fox, one of the Secretaries of the American Bible Society.



From these sources it is gathered that agencies have been established covering the entire country, and that the South Atlantic Agency, covering the states of Virginia, West Virginia, North Carolina, South Carolina, Georgia, and Florida, is in charge of the Rev. M. B. Porter, with headquarters in Richmond, Va. The work of the Bible Society is world wide, as are other needs of the world for the Bible, with its message of hope and peace. The needs of our own Southland are very great. There is an influx of foreigners who must be supplied with the Word. There is much of destitution among our colored population, and also among the mountain population of our great country.

"There is no agency that ought to appeal to us more strongly than the work of the American Bible Society. It stands ready to supply us with the Word of God in our own tongue and in the tongue and dialect of any of the foreigners who come to seek their homes among us, and that at a price which covers only the expense of production. We cannot but realize that but for the work of this Society our hands would be tied. The apparent apathy of so many of our pastors and churches to this cause is full of sadness. For the year that has just closed we have contributed a little less than \$8,000, and the advance over last year is only about \$300. The work as projected under the direction of the agencies of the Society for Bible distribution in the states embraced by the Assembly for the fiscal year beginning April 1, 1908, will involve an expenditure in round numbers of \$18,000—this not including the states not yet formed into an agency. It would surely seem that as a church we are not coming up to the measure of our responsibility for the distribution of the Word of Life, which means so much for us, to those who have no knowledge of its message of hope and grace.

"The Assembly would remind the churches

and pastors that the third Sunday of October is set apart for contributing to this object, and would call especial attention to the desirability of observing Bible Day in our Sabbath schools. Your committee would recommend as follows:

"1. In view of the fact that Mrs. Russell Sage, of New York, has offered to the American Bible Society a half-million dollars on condition that the Society shall raise a like sum during this calendar year, the whole to be used as an endowment of its work, the Assembly commends to its churches the efforts of the Society to secure this amount without lessening its ordinary yearly receipts, which should be enlarged. As this is a woman's offer, there may be other rich women who can and will follow her example.

"2. That they may be further urged to hearty co-operation with the American Bible Society in its aims and purposes for meeting the distribution of the Living Word within our bounds.

#### **Action of the General Synod of the Reformed Church in America**

*Resolved*, That the Synod has heard with great pleasure the report of the American Bible Society, and renews the commendations of former Synods concerning the said Society, whose enlarged work now urges enlarged income. That all our churches and consistories are earnestly urged to exert themselves to secure this result by taking an annual collection for this Society. We call especial attention to the generous offer of Mrs. Russell Sage of New York to give half a million dollars provided another half million be raised this year, the said amount to be a permanent endowment fund. Such an offer should awaken an earnest endeavor to complete the necessary endowment of this Society, whose work binds together the Protestant Church.

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## **A Personal Testimony**

**A**N American friend of the Society traveling in North Africa sends us the following incident illustrating the power of the Scriptures to penetrate and illuminate a mind clouded by superstition:

You wished to know, did you not, the circumstances which led me to know the truth. It is God alone who has been my teacher. He alone has opened mine eyes by reading his Word. May he be blessed forever.

Three years ago I sent my dear son to rejoin his brothers in America, in order to learn a business. He left by my request, not in accordance with his own desire. I well remember his sad face; but he had tried, all in vain, to make his way in our country. I was anxious for his future and I irrevocably decided that he should leave. I gave him written advice, especially that he should not forget his Roman Catholic religion in which he had been brought up.



For many reasons, too long to explain here, this voyage did not have the result that we expected, and I was on the point of calling him home when terrible news suddenly reached me—my dear boy had just died of yellow fever after five days' illness, he having lost consciousness from the commencement and never having regained it. His last words were for his mother: "Oh, my poor mother! Oh, my poor mother!"

I had sent him to die far away from home, my darling boy. He was twenty-two years of age.

If a mother reads these lines, she will understand my terrible grief. It seemed that I too was near death's door; but that to me was pleasant to think about. I found peace and resignation only in prayer and in reading religious books (Catholic). I had been brought up in a convent and had been deeply convinced of all that I had been taught. I caused mass to be offered, as many times as possible, for the ransom of my dear boy's soul. I was very uneasy about his eternal salvation.

One day I wished to read the Scriptures to find in them some consolation, some hope in the mercy of God. I was told that it was forbidden for Catholics to read their Bibles, and that the priests even were not allowed to study the Bible, except in the Vulgate version. I was very much surprised, because I was ignorant of these facts. What! forbidden to read the Word of God which had been written expressly to be read! That cannot be possible! Alas! it is only too true.

I made inquiries to see if the Bible sold by the Protestants was similar to ours, because they had taught me in the convent that the Protestants had falsified it in order to justify their erroneous beliefs. A priest told me that there was one Bible for all Christians. What was then my astonishment in reading the Bible\* to ascertain that it contradicted almost all the Catholic beliefs. I searched for the seven sacraments, the mass, Purgatory, indulgences, worship of the Virgin and of images, and the canonization of saints, and I found not a single word upon these subjects.

I found something terrible to condemn them. What was my grief in thinking that the dear children whom God had intrusted to my care had been brought up in error through my guilty confidence. I prayed to the Lord to open their eyes; to illuminate them, and also all those whom I knew, to allow them to know the truth.

I went to see the priest whom I had consulted and told him that the Church called Roman Catholic, which called itself the only trustee of the truth, was surely in error because it was not founded according to the teaching of the Lord and his apostles, and that henceforth I was no longer a Roman Catholic.

I understand, said I to him, that one may not have faith (which is the gift of God), but I shall never understand that pretending to have it, one dares to add to or take away from the Word which establishes it.

I recommenced to read history, to know the reasons of the pretended schisms which I had been taught in my childhood, and I was astonished at the falsehoods and crime that I discovered in this Roman Catholic Church which so many people, who respect and venerate it, are ignorant of. But God be praised! In the history of the Reformation I have found the disciples of the Lord holding high and fast the divine Word, the eternal lighthouse which guides its children to the kingdom of heaven.

To the accompanying copy of a letter written by Mme. X—, a few more points may be added.

Her children were trained zealously in the Catholic faith. One of her sons is now sub-director in a bank; two others went into business in South America.

The priest of whom she inquired about the Bible was the best educated in the city—the canon of the cathedral. He told her that the Bible was a dangerous book, of whose general reading he could not approve; but that she was so staunch a Catholic he might trust her to read it.

When she went back to the priest, after the study of the book, she showed him the teaching of the French Bible as to justification by faith and such doctrines, and asked him if his Bible taught the same. With a little trouble, the priest found the passages in his Latin Testament and admitted that the Protestant translation was accurate. When she complained that his Church was in error he said to her:

"I told you so. I warned you that the Bible was a dangerous book to read, and that you might lose your faith through it."

After repudiating the Church of her childhood, she came in contact with Protestant missionaries and united with the Reformed Church. To the priests and sisters, and to her children, she sent Bibles and French books against Romanism. Pray that the spirit may ever guide her interpretation of his Word.

\*The lady had in the meantime purchased a Bible from the Bible Depot in Algiers.



## Notes and Comments

OUR friends and supporters know how closely Bible work brings all in touch with the needs of humanity. Not a week passes without our receiving applications from individuals for the free gift of a Bible. Here is a sample of one of these letters, which comes from Illinois:

"I now offer my sincere thanks for your sending me the BIBLE SOCIETY RECORD so long, free of charge. My old Bible is giving out and it is too fine print for my old eyes. Can you please add to your former kindness and send me a large-print Testament and Psalms?"

Of course it is impossible for us to send Bibles free of charge to everybody that asks, or to anybody of whom we know nothing; but when we add in this case that the writer is eighty-eight years old and an inmate of an Old Ladies' Home, our readers will understand why we quickly put the Testament and Psalms desired by her into the mail, that it may reach in time the lady whose old eyes are giving out.

Of course we were glad to give a Bible to the destitute family described as follows in a letter recently received:

"I write this to call your attention to a family unable to procure a Bible. They are poor, and all winter the mother has been trying to get clothes for her three children so that they could attend Sunday school. When she was about ready, the house in which they were living burned down about a month ago and much of what they owned was destroyed—among other things, the family Bible and another Bible which had been presented to the son. The father works at the bridge-works, but it takes all of his earnings to support the family and recover from the loss of clothes, etc., destroyed by the fire. If you have any small, cheap Bible that you can give away according to your rules, the gift would bless this family."

THE distance and difficulty of reaching some of the missionary societies in Alaska is not easily realized. We have word from the Cape Prince of Wales Mission, of the American Missionary Association, of the arrival of a box of Bibles which has been nearly two years on the way. It seems that the Eskimos there are taking a good deal of interest in Bible study and read the English Bible by themselves, so that these books are going to be helpful in the families and the homes, as well

as in the schools. It is an interesting point that these Eskimos have sent in return for the Bibles a contribution of \$5 to the funds of the Bible Society.

ONE of the curious signs of the times is the dispersion of diverse peoples who appear as settlers in the most unexpected places and countries. A letter this week requests a shipment of Sindhi (East India) Scriptures for a town in inland Cuba where there is, no doubt, a little settlement of Hindus.

PROBABLY many of our readers associate torture, war, and burning with the name "Comanche Indian." Many years have passed since there have been any facts to justify the association. A missionary who is working among the Comanches describes for us a very different scene. He says:

"I wish you could have been with me the evening I gave the Bibles to the children. The day before I told them I would bring the Bibles to the school. When they saw me driving up, about seventy-five boys came running to meet me with cries, 'The Bibles! the Bibles!' 'Give me a little one, please Mr. L——, give me a little one!' We brought them into the chapel and then distributed them. I gave them to the ones that had nothing at all. I saw that we would be far short, so gave them to the older ones. We have about 185 girls and boys. When the younger ones saw that they were to get none, some began to cry. I promised them as soon as possible I would see that each child had a Bible of its own."

With this letter are a half dozen or more notes signed by the Indian children thanking the "man who gave the Bibles," and saying that they will read in the Bible every day and keep it very nice. This interest in the Book of Books and the ability to read it in English, as well as the instinct to keep it "nice," outline a picture as far as possible from any description of the old Comanches. The hand of God is in it.

THE last reports from Venezuela indicate that the situation there as to the bubonic plague has not very seriously interfered with our work. Our books can be sent to Caracas via Puerto Cabello, instead of La Guayra, but it is of course a situation which may change for the worse and, as we hope, for the better. It is one of the inevitable hindrances which from time to time must be en-



countered and dealt with as well as possible. Mr. Bailly's last letter was dated May 7th.

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WE present the usual fourfold table of benevolent receipts as follows:

	May, 1907.	May, 1908.
Gifts from Auxiliaries.....	\$1,153 09	\$1,590 63
Legacies.....	884 54	738 75
Church Collections.....	2,659 87	4,966 33
Gifts from Individuals.....	1,001 33	847 48
	<hr/> \$5,698 83	<hr/> \$8,143 19
	April 1, 1907, to May 31, 1907.	April 1, 1908, to May 31, 1908.
Gifts from Auxiliaries.....	\$2,898 98	\$2,342 79
Legacies.....	16,045 90	5,507 85
Church Collections.....	11,446 43	12,805 71
Gifts from Individuals.....	7,026 95	2,617 33
	<hr/> \$37,418 26	<hr/> \$23,273 68

From this it will appear that the month of May shows a decided increase over the month of May, 1907. The two months, April and May combined, are less satisfactory, the only item in which there is an increase being church collections, and that a small increase. Gifts from auxiliaries, gifts from individuals, and especially legacies, have all fallen off in the two-month period, the total decrease being \$14,144.58, of which \$10,538.05 is the decrease in legacy receipts, \$3,606.53 being the decrease in gifts from the living. This is not a very good beginning for the year, although the total receipts for May, 1908, exceed those for May, 1907, to the amount of \$2,444.36.

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THE power of Christian example is finely illustrated in the following letter which we print, omitting names. It accompanied a gift of \$2. Readers of the RECORD will no doubt remember the story to which it refers, of the African boys from Inhambane in the south-eastern part of Africa who tried so hard to earn a Testament. Their example has provoked one of their race here in America to similar love and good works.

"The little book which I am sending you by registered mail is the saving of a colored woman to whom I gave a Testament.

"With some help she learned to read it, and has for the last three months been trying to fill this little 'Cheerful Giver Album' as an expression of her gratitude and joy at being able to read the Word of God.

"I read to her the story of the African boys who walked twenty-five and fifty miles to get a Testament, and were told there would be none for them for a whole year. So she thinks she would like to feel that her small gift might possibly help the poor boys in Africa to get their Testaments.

"More and more my heart goes out to the Bible Society, and I am trying to interest others."

It is pleasant to record in this connection a visit at the Bible House from Dr. Richards, Mrs. Richards, and their little child. They have just arrived from Africa. Dr. Richards has brought with him another completed section of the Old Testament in Sheetswa ready for the printer. He is, however, troubled at a recent action of the Portuguese authorities in southeast Africa, imposing somewhat onerous restrictions on missionary activity and the use of the native language in the Bible, which we can but hope may not be pressed so strictly as to interfere seriously with what he is doing.

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THE Orange County Bible Society held its ninety-seventh annual meeting on Tuesday, June 9th, in the Presbyterian Church at Washingtonville, N. Y., re-electing the officers for the ensuing year. These were President, Hon. Augustus Denniston; Corresponding Secretary, Rev. J. Scott King, of Little Britain; Treasurer, Abner B. Hurtin, of Middletown, and other officers. The Board of Managers held their meeting in the morning and luncheon was served at noon in Moffat Library by the ladies of the church. At the afternoon session addresses were made by the Rev. E. Van Dyke Whight, D.D., of Middletown, the Rev. Charles R. Ross, and Dr. H. D. Nicoll, one of the Managers of the American Bible Society. Dr. Nicoll gave a succinct and interesting account of the work of the Society and gave special emphasis to Mrs. Sage's offer as reported elsewhere in this issue.

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THE Long Island Bible Society held its annual meeting in the Congregational Church at Mt. Sinai, on the north shore of the island, on June 6th. The business of the society was transacted in the afternoon, and in the evening a popular meeting was held, the Rev. Dr. Campbell, of Southampton, being in the chair. The audience sat with interest through three addresses, one made by Mr. Overton, one of the vice-presidents of the society from Coney Island, who presented to the church in which the meeting was held the "Christian Flag," an emblem designed by himself as a bond of union between Christians; an address on the transfiguration of Christ by the Rev. J. A. Gray, of Orient, and an account of Bible work in the Orient by the Rev. Dr. John Fox, who has recently returned from a trip around the world in the interests of the Society. Dr. Fox brought to the attention of the society the offer of Mrs. Sage and the task undertaken by the Society; and the Rev. Dr. Peck, secretary of the society, expressed informally on its behalf their responsive interest and de-



termination to do what they could to secure the full amount needed.

## BIBLE SOCIETY RECORD

New York, July, 1908

### AMERICAN BIBLE SOCIETY

**T**HE stated meeting of the Board of Managers was held at the Bible House Thursday, June 4th, at 3.30 p. m.

Mr. Theophilus A. Brouwer, Vice-President, was in the chair, who, after reading a portion of Scripture and offering prayer, announced the death of Mr. George E. Sterry, a member of the Board, dwelling on the great loss sustained by the Society. On motion a committee consisting of Mr. James Wood, Mr. C. A. Hull, and Dr. Fox was appointed to prepare and present a Memorial Minute on the death of Mr. Sterry.

In accordance with notice duly given at the last meeting of the Board, Mr. E. P. Tenney proposed amendments to the By-Laws which were adopted. The effect of these amendments is to constitute a Committee on Foreign Agencies, as at present, and a Committee on Auxiliaries and Home Agencies, instead of a Committee on Agencies and a Committee on Auxiliaries.

In accordance with the usual custom of the Board the list of standing committees was revised and adopted as proposed in the report of the General Reference Committee, the ballot of the Board being cast for each of the committees as follows:

*Versions.*—The Rev. John De Witt, D.D., the Rev. Wm. Hayes Ward, D.D., the Rev. James F. Riggs, D.D., the Rev. Henry A. Buttz, D.D., the Rev. J. B. Remensnyder, D.D.

*Finance.*—Elbert A. Brinckerhoff, Alexander E. Orr, Frederick Sturges, Joshua L. Bailly, Ezra B. Tuttle.

*Publication.*—Thomas Whittaker, John S. Pier-son, John S. McLean, Frederic M. Turner.

*Distribution.*—William T. Booth, Henry D. Nicoll, M.D., Ezra B. Tuttle, J. Edgar Leaycraft, Wm. Phillips Hall, Philip Nye Jackson, the Rev. S. Parkes Cadman, D.D.

*Foreign Agencies.*—Theophilus A. Brouwer, Churchill H. Cutting, James A. Punderford, T. G. Sellew, Wm. J. Schieffelin, Edward P. Tenney, Charles A. Hull, the Rev. F. M. North, D.D.

*Legacies.*—William H. Harris, George G. Reynolds, Gerard Beekman, E. Francis Hyde, Henry C. M. Ingraham, Frederick S. Duncan.

*Anniversaries.*—The Rev. Wm. V. Kelley, D.D., the Rev. W. W. Atterbury, D.D., the Rev. Edward B. Coe, D.D., the Rev. H. A. Stimson, D.D.

*Auditing.*—Frederick Sturges, Charles D. Leve-rich, James Wood.

*Auxiliaries and Home Agencies.*—James Wood, Edward P. Tenney, Henry S. Stearns, M.D., George D. Beattys, John R. Taber.

*General Reference.*—Theophilus A. Brouwer, E. A. Brinckerhoff, Frederick Sturges, W. H. Harris, James Wood, Thomas Whittaker, the Rev. John De Witt, D.D.

The Committee on Publication was given power to print a new edition of the Book of Genesis in Muskokee.

The Board was informed of the progress of the work of the Society in various Foreign and Home Agencies, notably in China; in Cuba, where Mr. Rioseco expects to visit San Domingo early in July; in Siam, where Mr. Carrington is expecting to return on furlough immediately; in Turkey, and in the Philippines, where a new price-list has been issued, and the Cebuan and Pampangan New Testaments, with other versions, are now being put through the press in Yokohama by Mr. J. L. McLaughlin, the Society's Agent at Manila.

The issues from the Bible House for the month of May were 96,142 volumes.

### HOW TO SEND MONEY BY MAIL

*Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.*

#### THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for eight cents.

2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order.

*Whichever way is chosen, address the letter and make the check, draft, or order, payable to William Foulke, Treasurer, Bible House, Astor Place, New York.*

### FORM OF A BEQUEST TO THE SOCIETY

*I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of ———, to be applied to the charitable uses and purposes of said Society.*

### Deceased Members

Rev. James Tompkins, D.D., Grinnell, Ia.  
Rev. H. B. Edwards, Pueblo, Colo.  
Rev. Orville Van Keuren, Gaylordsville, Conn.  
Rev. P. F. Barnard, Westminster, Vt.  
Rev. Washington A. Hooper, D.D., Beaver, Pa.  
Mrs. William Bailev, Whitehouse, N. J.  
Adam C. Works, Lima, N. Y.

### Summary of Annual Reports Received in May, 1908, from 9 Auxiliaries

Receipts from sales in twelve months.....	\$138 52
Receipts from collections and donations.....	974 95
Paid American Bible Society on book account.....	156 81
Paid American Bible Society on donation account.....	929 06
Expended on their own fields.....	44 54
Value of books donated.....	76 20
Value of stock on hand at date.....	475 56
Collecting and distributing agents employed.....	1
Destitute families supplied.....	5



RECEIPTS IN MAY, 1908

LEGACIES

Clendenin, Belinda, late of New Castle, Pa.	\$47 50
Craig, Rev. Wm. B., late of Shippensburg, Pa.	95 00
Ford, C. L., late of Ann Arbor, Mich.	100 00
Sarven, James D., late of Tarrytown, N. Y.	71 25
Tucker, Otis W., late of Shrewsbury, Mass.	425 00
	\$738 75

GIFTS FROM INDIVIDUALS AND OTHER SOURCES

A Friend, Dallas, Tex.	\$0 25
A Friend, Gravette, Ark.	1 00
A Member of All Saints' Church, Richmond, Va.	10 00
Appledoorn, Miss Minnie, Kalamazoo, Mich.	5 00
"A Presbyterian," Murrayville, Ill.	1 00
Baker, Rhodes S., Dallas, Tex.	10 00
Bennett, L. M., Indianapolis, Ind.	1 00
Bigelow, Mrs. M. J., Kalamazoo, Mich.	2 00
Boyd, J. Oscar, Princeton, N. J.	3 50
Brain, Miss Belle M., Detroit, Mich.	5 00
Brooks, Dr. Samuel, Kalamazoo, Mich.	1 00
Carson, Rev. J. G., Xenia, O.	1 00
Cash.	25
Cash, California.	50
Cash, Lynchburg, Va.	18
Cash, Newport News, Va.	80
Chase, Miss M. E., Hoopa, Cal.	5 00
Chittenden, Mrs. E. P., Mendon, Ill.	5 00
Clark, Chas. B., Minneapolis, Minn.	5 00
Crammer, Mrs. E. H., Southport, N. C.	75
Cuthbert, Miss Ruth, Lynchburg, Va.	50
Davies, Miss Annie T., Danville, Ky.	10 00
Davies, Thomas, British Hollow, Wis.	50 00
Dey, Mrs. Mary Duguid, Syracuse, N. Y.	2 00
Dinsmore, Mrs. Margaret Campbell, Berea, Ky.	5 00
Doubleday, Mrs., Kalamazoo, Mich.	50
Dowling, H. M., Indianapolis, Ind.	5 00
Dudley, Mrs. I. A., Battle Creek, Mich.	1 00
Dumas, Walter, Gainesville, Tex.	1 00
Dunham, Clara T., Southington, Conn.	1 00
Feiber, H. E., Indianapolis, Ind.	1 00
F. H., Yutan, Neb.	1 00
Fisher, H., Boston, Mass.	100 00
Forbes, Mrs. Margaret, Geneseo, N. Y.	1 00
Gates, James E., Laramie, Wyo.	1 00
Glass, George, Roanoke, Va.	1 00
Goden, R. R., Lynchburg, Va.	1 00
Gonawein, Gordon & Lavern, Fremont, O.	22
Gotwald, Mrs. L., Springfield, Ohio	5 00
Hammersley, Miss Catherine L. and Master L. Gordon, New York	10 00
Hanna, H. H., Indianapolis, Ind.	10 00
Heiry, Miss Maggie, Lynchburg, Va.	25
Hersman, Mrs. Wm., San Martin, Cal.	2 00
Hooper, L. C., Homer, N. Y.	30 00
Johnston, Louis, Frederick, Md.	1 00
Jones, Rev. Alfred, Fredericksburg, Va.	5 00
Keil, Henry, Marion, O.	1 00
Kelleher, Mrs. Grace, Battle Creek, Mich.	50

Kellogg, Dr., Battle Creek, Mich.	\$5 00
Kickok, Wm. H., Philadelphia, Pa.	10 00
King, Mrs. J. E., Lunenburg, Vt.	30 00
Knapp, Sophia A., Winchester, N. H.	5 00
Landon, Dr. C. C., Battle Creek, Mich.	1 00
Langdon, Rev. Wm. N., Alger, North Africa	2 00
Laurie, Mrs. E. P., Jacksonville, Ill.	1 00
Lee, Mrs. W. P., Lynchburg, Va.	25
Levett, Thomas, Rotherfield, North Tunbridge Wells, England	2 58
Lowrie, Sarah E., New York	2 00
Lytle, Rev. J. D., Hanover, Ind.	2 00
McDowell, James, Sardinia, S. C.	3 00
Marshall, Sarah, New Galilee, Pa.	1 00
Mayhew, Mrs. B. F., Wise, N. C.	2 00
Merit, Mrs. E. M. C., Battle Creek, Mich.	50
Metcalf, Mrs. Caroline S., Oberlin, O.	30 00
Miller, Mrs. C., Kalamazoo, Mich.	1 50
Milner, Mrs. Clarendia, Circleville, O.	1 00
Moore, Mrs. G. W., Lynchburg, Va.	1 00
Morrison, Mrs. A. K., Concord, N. H.	5 00
Nash, Dr. Alfred, Joliet, Ill.	1 00
Nason, W. P., Wilmington, Del.	2 50
Newbill, Mrs. L. R., Lynchburg, Va.	25
Niles, Rev. R. B., North Baltimore, O.	2 00
Parish, Henry, New York	20 00
Parrow, Mrs. H. D., Lynchburg, Va.	1 00
Paulson, Alfred E., Battle Creek, Mich.	5 00
Perry, Mrs. A. B., Lynchburg, Va.	50
Phelps, Rev. W. B., Independence, Ia.	1 00
Pollard, Rev. G. A., Grand Rapids, Mich.	1 00
Rainey, Mrs. Helen C., Hudson, N. Y.	1 00
Rice, U. Grant, Detroit, Mich.	2 00
Richeson, Mrs. W. S., Greenville, O.	25 00
Rogers, Mrs. T. Oscar, Hampden Sidney, Va.	2 00
Roosevelt, Mrs. James A., New York	50 00
Scarritt, J. A., Alton, Ill.	5 00
Schaedel, J., Sutton, Neb.	4 00
Snover, Mrs. Joseph H., Battle Creek, Ia.	5 00
Spurling, Martin L., Campbells-ville, Ky.	1 00
Stewart, M., Los Angeles, Cal.	100 00
Stringer, Mrs. Margaret, Detroit, Mich.	10 00
Strong, Harriet E., Woodbourne, N. Y.	20 00
Strong, Mrs. William N., New York	5 00
Taylor, Mrs. Warren C., Detroit, Mich.	10 00
The Giver, New Orleans, La.	1 20
Thurston, T. W., Albert Lea, Minn.	50
Vandergrift, Mrs., Lynchburg, Va.	25
Van Deusen, Mrs. Eliza, Claverack, N. Y.	1 00
Vaughn, R. M., Lynchburg, Va.	1 00
Walp, Robert, Allentown, Pa.	2 00
Ward, Rev. S., Emporia, Kan.	1 00
W. A. S., New York	25 00
Wasson, H. P., Indianapolis, Ind.	5 00
Whittaker, Miss E. Bertha, Southold, N. Y.	5 00
William, Mrs. R. C., Lynchburg, Va.	25
Williams, Mrs. D. W., Glastonbury, Conn.	20 00
Wilson, Edwin A., Springfield, Ill.	100 00
	\$847 48

CHURCH COLLECTIONS

ARKANSAS

Arkadelphia, Pres. Ch.	\$2 00
Charleston, Pres. Ch. U. S. A.	1 10
Little Rock, Hunter Mem'l Meth. Ep. Ch. S. S.	5 00

CALIFORNIA

Los Angeles Conf., Meth. Ep. Ch.	83 00
Los Angeles, Ref'd Pres. Ch. Mission	9 00
Point Richmond, Meth. Ep. Ch.	4 00
San Miguel, Meth. Ep. Ch.	1 00
San Rafael, Pres. Ch.	12 65

COLORADO

Holly, Pres. Ch.	1 00
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CONNECTICUT

Bridgeport, Black Rock Cong. Ch.	14 04
Hartford, Park Cong. Ch.	35 23
North Haven, Cong. Ch. S. S.	4 52
Saugatuck, Cong. S. S.	1 35

FLORIDA

Eustis, Pres. Ch. Jr. C. E. Society	2 00
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GEORGIA

Atlanta, St. Luke's Meth. Ep. Ch.	1 00
" Warren Chapel Meth. Ep. Ch.	3 08
Stockbridge, Meth. Ep. Ch.	2 00
Temple, Meth. Ep. Ch.	2 00

ILLINOIS

Arlington Heights, Pres. Ch.	5 31
Camp Point, Pres. Ch.	6 00
Chicago, Buena Mem'l Pres. Ch.	30 00
" Central Ave. Ref'd Ch.	5 00
" First Pres. Ch.	16 18
" Ravenswood Pres. Ch.	16 00
Chicago Heights, First Pres. Ch.	13 00
Drexel Park, Pres. Ch. C. E. Society	10 00
North Henderson, Pres. Ch.	7 50
Rock Island, Broadway Pres. Ch.	20 80

INDIANA

Indianapolis, Edwin Ray Meth. Ep. Ch.	15 00
" First Baptist Ch.	30 00
" Second Ger. Meth. Ep. Ch.	6 00
North Indiana Conf., Meth. Ep. Ch.	1,033 00
Waveland, Pres. Ch.	2 00

IOWA

Anamosa, Pres. Ch.	2 00
Dubuque, Independent Pres. Ch.	20 00
Rollie, Union Meeting Pres. and Meth. Ep. Chs.	9 23
Wintfield, Pres. Ch.	2 15

KANSAS

Eudora and Captain's Creek, German Meth. Ep. Ch. Charge	4 00
Milford, Cong. Ch.	2 50
Rosalie, Church at	75
Southwest Kansas Conf., Meth. Ep. Ch.	310 00

KENTUCKY

Louisville, Covenant Pres. Ch.	28 00
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LOUISIANA

Carrollton, Pres. Ch.	12 10
Lake Charles, First Pres. Ch. S. S.	20 30
New Orleans, First French Pres. Ch.	5 00

MARYLAND

Baltimore, First Pres. Ch.	25 00
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MICHIGAN

Detroit, Cadillac Pres. Ch.	1 00
" Redford Pres. Ch.	2 00
" Scovel Mem'l Pres. Ch.	2 00
Midland, Pres. Ch.	11 00
Pottersville, Meth. Ep. Ch.	11 34

MASSACHUSETTS

Chicopee, First Cong. Ch. S. S.	2-78
Hyde Park, First Cong. Ch.	5 09
Pittsfield, South Cong. Ch.	12 66



## MINNESOTA

*Sauk Rapids*, Cong. Ch. .... \$2 00

## MISSISSIPPI

*Amory*, Meth. Ep. Ch. .... 5 00

## MISSOURI

*Ash Grove*, Pres. Ch. .... 2 00  
*Central Missouri Conf.*, Meth. Ep. Ch. .... 21 00  
*Fair View*, Pres. Ch. .... 1 00  
*Grant City*, Pres. Ch. .... 7 00  
*Missouri Conf.*, Meth. Ep. Ch. .... 4 00  
*Mokane*, Meth. Ep. Ch. .... 2 50  
*Platte City*, Pres. Ch. .... 2 00

## MONTANA

*Great Falls*, Meth. Ep. Ch. .... 2 00

## NEBRASKA

*Atkinson*, Meth. Ep. Ch. .... 3 16  
 " Pres. Ch. .... 3 16  
*Craig*, Meth. Ep. Ch. .... 2 00  
*Friend*, Ger. Meth. Ep. Ch. .... 3 00  
*Yutan*, St. Peter's Ref'd Cong'n 4 00

## NEW JERSEY

*New Brunswick*, First Ref'd Ch. 23 99  
 Ch. .... 4 00  
*Orange*, Hillside Pres. Ch. .... 10 18  
*Patterson*, Madison Ave. Pres. 57 26  
*Princeton*, First Pres. Ch. .... 15 59  
*Riverton*, Pres. Ch. ....

## NEW YORK

*Binghamton*, Flora Ave. Pres. Ch. 1 40  
*Brooklyn*, Clinton Ave. Cong. Ch. 65 82  
*Chili*, Pres. Ch. .... 2 00  
*Lodi*, Ref'd Ch. .... 3 00  
*McGraw*, Pres. Ch. .... 1 00  
*Marsena*, Ladies' Aid Society of Cong. Ch. .... 5 00  
*New York Conf.*, Meth. Ep. Ch. 374 50  
*New York East Conf.*, Meth. Ep. Ch. .... 1,037 00  
*New York*, Evang. Luth. Ch. of Epiphany .... 5 00  
 " *Houston* St. Ger. .... 10 00  
*Evang.* Ch. .... 5 00  
*Saugus*, Pres. Ch. .... 679 00  
*Troy Conf.*, Meth. Ep. Ch. .... 4 00  
*Williamson*, Pres. Ch. .... 6 00  
*Woodbourne*, Ref'd Ch. S. S. ....

## NORTH CAROLINA

*Charlotte*, Amity Pres. Ch. .... 2 20  
 " *Carmel* Pres. Ch. .... 3 04  
 " *Tenth Ave.* Pres. Ch. .... 2 76  
*Fayetteville* Presbytery .... 1 40  
*Fayetteville*, Pres. Ch. S. S. .... 12 97  
 " Pres. Ch. S. S. .... 3 53  
*Goldboro*, St. Paul's Meth. Ep. Ch. .... 1 00  
*Hot Springs*, Dorland Mem'l Ch. 5 44  
*Lake Landing*, Amity Meth. Ep. Ch. South. .... 1 25  
*Red Springs*, Antioch Pres. Ch. 3 55  
*Roanoke Island*, Meth. Ep. Ch. .... 10 00  
*Robersonville*, Meth. Ep. Ch. .... 2 49

## OHIO

*Circleville*, Meth. Ep. Ch. .... 3 00  
*Cincinnati*, Asbury Meth. Ep. Ch. 5 00  
 " *First Ref'd* Pres. Ch. .... 21 60  
 " *Walnut Hills* Bethany Pres. Chapel .... 15 00  
 S. S. .... 25 00  
*Cleveland*, Second Pres. Ch. .... 10 32  
*Columbus*, Fair Ave. United Pres. Ch. .... 2 00  
*Irondale*, Meth. Ep. Ch. .... 12 88  
*Newark*, Welsn Calvinistic Meth. Ep. Ch. .... 2 00  
*Parma*, Pres. Ch. .... 2 43  
*Seven Mile*, Pres. Ch. .... 5 00  
*Upper Sandusky*, Trinity Ref'd Ch. .... 2 25  
*Xenia*, Second United Pres. Ch. S. S. ....

## OKLAHOMA

*El Reno*, First Pres. Ch. .... 1 00  
*Oak Hill*, Pres. Ch. .... 2 00

## OREGON

*Pendleton*, Tutuilla Pres. Ch. .... 1 00  
*Wilderville*, Meth. Ep. Ch. .... 1 00

## PENNSYLVANIA

*Allison*, Park Pres. Ch. .... \$4 85  
*Altoona*, Juniata Station Pres. Ch. .... 3 00  
*Bethany*, Pres. Ch. .... 7 00  
*Coatesville*, Pres. Ch. .... 80 50  
*Glen Richey*, Pres. Ch. .... 1 00  
*Huntingdon*, Pres. Ch. .... 21 40  
*Mars*, Pres. Ch. .... 2 00  
*New London*, Pres. Ch. .... 10 00  
*New Wilmington*, Neshannock Pres. Ch. .... 5 65  
*Pentfield*, Pres. Ch. .... 8 00  
*Pine Grove*, Bethel Pres. Ch. .... 1 00  
*Pittsburg*, Melrose Ave. Pres. Ch. .... 6 00  
*Pittsburg Synod* of Ref'd Pres. Ch. .... 2 60  
*Richmond*, Pres. Ch. .... 1 00  
*Shippensburg*, Pres. Ch. .... 10 00  
*Stewartstown*, Pres. Ch. .... 5 00  
*West Sunbury*, Pres. Ch. .... 13 00  
*Williamsport*, Covenant Pres. Ch. .... 16 45

## SOUTH CAROLINA

*Jefferson*, Pres. Ch. .... 2 20  
*Society Hill*, Pres. Ch. .... 5 00  
*Young's Island Circuit*, Meth. Ep. Ch. South. .... 4 96

**TENNESSEE**

*Columbia*, Frierson Mem'l Ch. .... 1 33  
*East Chattanooga*, First Pres. Ch. S. S. .... 7 11  
*Petersburg*, Pres. Ch. .... 5 00

## TEXAS

*Austin*, Tenth St. Meth. Ep. Ch. S. S. .... 2 00  
*Bowie*, First Pres. Ch. .... 5 00  
*Galveston*, West End Meth. Ep. Ch. South. .... 6 00  
*Queen City*, Meth. Ep. Ch. South. .... 1 50  
*West Texas Conf.*, Meth. Ep. Ch. .... 6 00

## VIRGINIA

*Blackstone*, Pres. Ch. .... 1 00  
*Covington*, Pres. Ch. .... 8 00  
*Fairfax Co.*, Sherwood Hall S. S. .... 5 00  
*Henrico Co.*, St. Luke's Parish Ch. .... 75  
*Lynchburg*, Centenary Meth. Ch. First Pres. Ch. .... 10 00  
*Mossy Creek*, Pres. Ch. .... 5 00  
*Norfolk*, Epworth Meth. Ch. .... 20 69  
 " *Park Pl.* Pres. Ch. .... 2 00  
*Richmond*, All Saints Ch. .... 75 00  
*Roanoke*, First Pres. Ch. .... 27 03  
 " *Second Pres.* Ch. .... 2 50  
*Somerton*, Meth. Ep. Ch. South. .... 20 00  
*Williamsburg*, Bruton Parish Prot. Ep. Ch. .... 6 36

## WEST VIRGINIA

*Point Pleasant*, Pleasant's Flats Pres. Ch. .... 1 00  
 " " Pres. Ch. .... 22 00  
*Wheeling*, First Pres. Ch. .... 26 59

## WISCONSIN

*Bruce*, Cong. Ch. .... 2 50  
*Oostburg*, First Pres. Ch. .... 4 00  
*Delavan*, Cong. Ch. .... 4 53  
*Keystone*, Cleveland Cong. Ch. .... 1 50  
*Superior*, Norweg. and Dan. Meth. Ch. .... 5 00

## WYOMING

*Dietz*, Sunday School at. .... 5 00  
*Andes Conf.*, Meth. Ep. Ch. .... 38 00

## CHILI

..... \$4,966 33

## AUXILIARY SOCIETIES

	Credited as Donation	Credited on Account
Alabama		\$59 18
Athens Co., O.		33 21
Beachwoods, O.		11 10
Camden Co., N. J.	\$30 00	
Carroll Co., Ill.	175 00	
Cincinnati Young Men's, O.		238 45
Columbia Co., N. Y.		89 37
Copiah Co., Miss.	20 60	
Cottonwood Co., Minn.	5 00	

	Credited as Donation	Credited on Account
Davies Co., Ky.		\$19 81
Emporia and Vic., Welsh, Kan.		20 93
Fair Haven Welsh, Vt.	\$43 00	
Goodhue Co., Minn.	60 00	
Houston Co., Tex.		26 20
Indianapolis and Vic., Ind.		22 50
Judson and Vic., Welsh, Minn.		7 22
Laredo, Tex.		16 49
Lyons and Vic., Neb.		3 35
McVean Bible Com., Mich.	3 59	
Maryland		192 31
Massachusetts		697 85
Monroe Co., Ind.		7 56
Monroe Co., N. Y.		8 36
New Braunfels, Tex.	5 00	
New Hampshire	500 00	83 20
New York Female		3 72
Orange Co., N. Y.	307 46	34 20
Pasquotank Co., N. C.		27 41
Pennsylvania		638 94
Perry Co., Ill.		55 00
Racine Welsh, Wis.	135 30	2 70
South De Kalb Co., Ill.	150 00	
St. Louis, Mo.		1,058 21
Stark Co., O.		250 00
Stephenson Co., Ill.	100 00	
Steubenville Female, Ohio	55 00	12 39
Virginia	68	
Wayne Co., Mich.		51 81
West Bangor Welsh, Pa.		1 33
York Co., S. C.		4 14

\$1,590 63 \$3,676 94

## RETURNS FROM BOOKS DONATED

*Converse*, Rev. James B., Morristown, Tenn. .... \$12 00  
*Cross*, Rev. James F., Cape Prince of Wales, Alaska .... 5 00  
*Eyerick*, Miss Katherine, Amherst, O. .... 4 30  
*Jackson*, Mrs. C. P., Neptune, Fla. .... 4 00  
*Presbyterian Board* of Publication and Sunday School Work, Philadelphia, Pa. .... 5 25  
*Royster*, Alexander, Cerulean, Ky. .... 3 69

\$34 24

## DOMESTIC AGENCIES

Agency among the Colored People of the South. .... \$364 10  
*Central Agency*. .... 220 09  
*Northwestern Agency*. .... 143 85  
*Pacific Agency*. .... 27 34  
*South Atlantic Agency*. .... 484 22  
*Southwestern Agency*. .... 110 38

\$1,349 98

## MISCELLANEOUS

*Retail Sales*. .... \$1,802 18  
*Trade Sales*. .... 803 87  
*Sales of Waste Material*. .... 180 30  
*Income Subject to Life Interest*. .... 1,469 90  
*Income from Available Funds*. .... 16 52  
*Income from Permanent Trust Funds*. .... 2,054 54  
*Depository Central Agency*. .... 45 41  
*Depository Northwestern Agency*. .... 490 24  
*Depository South Atlantic Agency*. .... 179 36  
*Depository Pacific Agency*. .... 168 11  
*Depository Southwestern Agency*. .... 1 79  
*Fitch Shepard Bible Fund*. .... 100 00  
*Jonathan Burr Legacy Income*. .... 71 68  
*Bills Payable—Borrowed from Merchants' National Bank*. .... 10,000 00  
*Rentals*. .... 5,109 92  
*Record*. .... 1 50  
*Sundries*. .... 20 00

\$22,515 32

Total Receipts. .... \$35,719 67



# CASH STATEMENT FOR MAY, 1908

## RECEIPTS

From Legacies .....	\$738 75
.. Individuals .....	847 48
.. Churches .....	4,966 33
.. Auxiliaries, as Gifts .....	1,590 63
.. Perpetual Trusts—Income .....	2,054 54
.. Bible House—Rents .....	5,109 92
.. Income from Available Funds—Interest....	16 52
.. Sales of Bibles Donated .....	34 24
.. .. by Domestic Agents .....	1,349 98
.. Depositories of Domestic Agencies .....	884 91
.. Manufacturing Department — Sales of Waste Material, etc.....	180 30
.. Salesroom—Cash Sales .....	1,802 18
.. Auxiliaries—For Books .....	3,676 94
.. The Trade .. ..	803 87
.. Trust Funds—Income Payable Beneficiaries	1,469 90
.. J. Burr Trust—Income .....	71 68
.. Fitch Shepard Bible Fund—Income .....	100 00
.. Bills Payable—Borrowed from Merchants' National Bank .....	10,000 00
.. BIBLE SOCIETY RECORD .....	1 50
.. Sundries .....	20 00
	<u>\$35,719 67</u>
Cash Balance from April, 1908 .....	28,102 39
	<u>\$63,822 06</u>

## DISBURSEMENTS

For Foreign Agents .....	\$1,355 75
.. Bills Exchange Paid .....	9,305 81
.. Grants to Missionary and other Societies .....	1,445 00
.. Domestic Agencies .....	3,701 73
.. BIBLE SOCIETY RECORD, Postage, etc.....	130 33
.. Library Expenses .....	7 00
.. Legacy Expenses .....	72 75
.. Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.....	2,068 68
.. General Expenses—Salaries of Officers, Clerks, Traveling Expenses, Printing, etc.....	2,925 04
.. Manufacturing Department—Material, Wages, etc.....	13,343 36
.. Depository—Salaries, Boxes, Cartage, etc.....	6,801 29
.. Salesroom Expenses .....	179 16
.. Beneficiaries—Annuities .....	379 36
.. Diffusion of Information—Pamphlets, Leaf- lets, Report, etc.....	33 90
	<u>\$41,719 16</u>
Cash Balance to June, 1908 .....	22,102 90
	<u>\$63,822 06</u>

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Albanian	* Canarese	Armeno-Turkish
Bohemian	* Cambodian	Greco-Turkish
Bulgarian	Chinese Classical	* Urdu or Hindustani
Croatian	* Chinese Classical Roman-	
Danish	ized	Benga
Dutch	Easy Wenli	Bulu
English	* Easy Wenli Romanized	Dikele
Revised American Standard	Mandarin	Grebo
Esthonian (Reval)	* Mandarin Romanized	Mpongwe
Finnish	* Amoy Colloquial	Sheetswa
French	* Amoy Colloquial Roman-	Tonga
Gaelic	ized	Zulu
German	Canton Colloquial	
Greek	* Canton Colloquial Ro-	Arapahoe
Greek, Modern	manized	Cherokee
Hebrew	* Foochow Colloquial	Choctaw
Hebrew-German	* Foochow Colloquial Ro-	Dakota
* Hebrew-Spanish	manized	Delaware
Hungarian	* Hainan Colloquial	Mohawk
Icelandic	* Hainan Colloquial Ro-	Muskokee
* Irish	manized	Nez Perces
Italian	* Hinghua Colloquial	Ojibwa
Latin	* Hinghua Colloquial Ro-	Seneca
Lettish	manized	Winnebago
Lithuanian	* Ningpo Colloquial	
Norwegian	* Ningpo Colloquial Ro-	Arrawack
Polish	manized	Aymara
Portuguese	* Shanghai Colloquial	* Creolese
Roumanian	* Shanghai Colloquial Ro-	* Quichuan
Russian	manized	
Ruthenian	* Soochow Colloquial	Bicol
Servian	* Swatow Colloquial	Ibanag
Slavic	* Hindi	Ilokano
Slovak	* Hindi Kumaoni	Pampangan
Slovenian	Japanese	Tagalog
Spanish	Korean	Visayan of Cebu
Swedish	* Kurdish	Visayan of Iloilo
Welsh	Laos	
Yiddish	Persian	Gilbert Islands
	Siamese	Hawaiian
Arabic	Syriac	Mortlock Islands
* Ancient Armenian	* Tamil	Chamorra of Guam
* Ararat Armenian	* Telugu	Nauru
Modern Armenian	Turkish	Ponape
* Burmese	* Turkish of Azerbaijan	Kusaein
		Ruk

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